MINUTES

Of the 37th anniversary meeting of the Broad River Baptist Association, convened at Buffalo Meeting-House, York Dist. S. C. October 13, 1837.

FRIDAY.—The introductory sermon was delivered according to appointment, by Elder James M. Webb, from Isaiah, 61, 1 2 & 3.

2. The Delegates met and the Moderator Prayed.

3. Received and read letters from 25 Churches, enrolled the names of their Delegates and minuted the accounts transmitted.

4. Elected Elder Drury Dobbins Moderator, and Elder James M. Webb, Clerk.

5. Appointed the Moderator, Clerk and Elder Berryman Hicks, a Committee to arrange the business of the Association.

6. The Moderator prayed and the Association adjourned until tomorrow morning 10 o'clock.

SATURDAY.—The association met according to adjournment. The Moderator prayed. The Report of the Committee of Arrangement wns called for read and recived.

8. Read the Rules of decorum.

9. On motion, opened a door for the reception of Churches.

10. Received and read letters of Correspondence, from Sister Associations, to wit: from the Bethel a letter by her messenger Thomas K. Pursley; from the Reedy River a letter and minutes by her messengers Elders Gideon Woodruff and Martin Ball; from the Catawba a letter and minutes by her messengers Elder Hampton Patterson and Brother Lona Cook; from the Tyger River a letter and minutes, but no messengers; from the French Broad, a letter by her messenger Elder Jacob Cantrell.

11. Appointed Elder J. M. Webb to write to the Bethel Association, and Elders B. Hicks, and D. Scruggs messengers. Elder D. Scruggs to write to the Saluda Association, Elders S. G. Hamilton, and D. Scruggs, messengers. Elder B. Hicks to write to the Reedy River Association, Elder B. Hicks and James M. Webb messengers. Elder Joab Wilkie to write to the Catawba Association, Elders D. Dobbins, J. M. Webb and J. Wilkie messengers. Elder D. Dobbins to write to the Tyger River Association Elders D. Scruggs and W. Hannon messengers. Elder S. G. Hamilton to write to the French Broad Association, Elders W. Hannon, S. G. Hamilton and J. M. Webb messengers.

12. Appointed Brethren W. Hannon, R. Wilkins, W. Martin and J. Burge, a Committee to appoint Union meetings, who after retiring a few minutes returned and reported as follows:

1st. To be held at Buffalo, and to commence on Friday before the 4th Sunday in March, 1838.

2nd. At Concord, to commence on Friday before the second Sunday in June 1838.

3rd. At Green River, to commence on Friday before the 2nd Sunday in August 1838.

4th. At Ceder Springs, to commence on Friday before the 4th Sunday in August, 1838.

The Report was confirmed, and the committee discharged.

13. Appointed Brethren D. Scruggs, T. Bryant, R. White, and J. Hamm a Committee on Finance, to receive contributions for printing the Minutes and Circular Letter &c., who reported the total amount received to be $32 81

Whereupon it was *Resolved*, That 1200 Copies of the Minutes o this Association be printed and that the Clerk superintend the print ing and distribution of the same and that he accept $10 for service rendered as Clerk of this body.

14. Appointed Brethren D. Dobbins, J. M. Webb, B. Hicks and J. Wilkie, a Committee to examine the Minutes of Correspondin; Associations, to whom all Papers and Documents belonging to th Association were referred.

15. Appointed Elder D. Dobbins to write the next Circular Lette and his subject to be, to show who Milchizideck was, and to run th analogy between his Priesthood and the Priesthood of Jesus Chris

16. Appointed Elder D. Dobbins to preach the sermon introduc tory to the next Association, and in case of failure Elder D. Scrugg be prepared.

17. Appointed Brethren W. Martin, E. Turner, E. Jones and A. Hardin a Committee to arrange the preaching for to-morrow; who reported as follows and were discharged. Elder Thomas K. Pursely to preach the first sermon Elder B. Hicks, to preach the second sermon; after intermission Elder J. M. Webb to preach, and Elder D. Dobbins to follow and conclude.

18. Elder D. Scruggs prayed, and the Association adjourned until monday morning 10 o'clock.

Sunday.—The Stage was occupied, (with a single exception,) by those appointed. The congregation was large and attentive; the word was preached in the power and demonstration of the spirit of life under the influence of which the hearts of God's children were made to rejoice and glow with love to God and one another, while many mourners were seen crying for mercy, and a general solemnity seemed to pervade the whole assembly and it is hoped and believed that long will be held in remembrance, the good effects produced by the blessings of life, bestowed upon the labours of this day.

Monday.—Met according to adjournment. Elder Joab Wilkie prayed. Took up the unfinished business of the Association.

19. The letters of Correspondence were called for read and received.

20. The Circular prepared by Elder J. M. Webb was called for. read and received, and ordered to be printed in connexion with the minutes of this body as usual.

21. The Committee appointed to examine the minutes of corresponding Associations, reported that they found nothing therein of a character to be noticed in the minutes of this Association.

The association received with sorrow the news of the death of Brother William Underwood as noticed in the Letter of the Ceder Spring Church.

His long and untiring zeal in the cause of the Redeemer's Kingdom, and his faithfulness in the discharge of the office of a Deacon which he held for thirty-four years in Ceder Spring Church, united to almost every virtue that adorn the character of an upright heart & faithful follower of him whom he most loved on Earth, entitle him to the remembrance of those of his brethren whom he has left behind; in him this Association have to lament the loss of a brother in whose faithfulness & counsel they could much depend, & whilst we sympathise with his relatives and friends we advise them not to sorrow and grieve as those who have no hope, for that which is our loss is his

eternal gain, and although his cold remains may lie in solitude until the morn of the resurrection, yet it is confidently hoped and believed that his soul has flown to rest in the bosom of his heavenly redeemer and friend, there to enjoy a crown of life incorruptible and undefiled and that fadeth not away.

22. On motion, *Resolved*, That the ballance in arrears to the former clerk, P. Ramsour of $20 40 be paid in by the Delegates of the several Churches in proportiou to the number of minutes by them received. And on the names of the Churches being called, the delegates therefrom severally paid the amounts required which sum total was deposited in the hands of the present Clerk with orders to pay over to P. Ramsour, and take his receipt for the same when paid.

23. On motion, *Resolved*, That the costs of Printing the Minutes and Circular Letter of this Association be set in the face of the Minutes.

24. On motion, *Resolved*, That our next Association convene at Friendship Meeting House, Spartanburgh, Dist., S. C., 14 miles south of Spartanburgh Court House, on Friday before the third Sunday in October, 1838.

25. On motion, *Resolved*, That the thanks of this Association be tendered to the citizens of this vicinity for the very kind and hospitable manner in which they have entertained and accommodated this body during its session. May the choicest blessings of Almighty God attend them for their kindness.

The Moderator prayed, and the Association adjourned to the time and place above mentioned.

DRURY DOBBINS, Moderator

JAMES M. WEBB, *Clerk.*

CIRCULAR LETTER.

Dear Brethren

Under the direction of a resolution of our last Association, we address you by letter, upon the subject, then submitted to our notice, to wit: The necessity of the agency of the spirit of God, in the work of Regeneration on the Soul.

In reviewing the importance of the great variety of subjects, connected with the economy of man's redemption, there seems to be but few, that would eqnal, that to which your attention is now invited.—And we are impressed with a knowledge of the fact, that we shall be entirely unable to do any thing like partial justice, to a subject of so much magnitude upon which we might write volumes; while our labors are confined to, and circumscribed by the limits of a short circular letter.

We feel the more embarrassed and uneasy, in consequence of the facts above alluded to, when we take into consideration, the danger to which men are exposed, in coming to a correct conclusion upon a subject, the right understanding of which, vitally effect their immortal interest, which danger in a great degree, arises from the fact, that many men who set themselves up to be teachers in Israel, having not themselves, tasted or experienced the divine influence of the Holy spirit upon their own hearts; refuse the testimony, and disbelieve the declarations of those who have, and by a forced construction of the word of God, false in fact, bring themselves to the conclusion, that as the spirit has never produced a change in their minds,

that all who profess it, are misguided enthusiasts, who make professions that are not sustained by facts. These men being, or professing to be teachers, and having a name to live, though dead, by their ingenious arguments, and laborious efforts in encompassing sea and land, to proselyte others into a belief of their doctrine, and proped as their efforts are by a large share of the wisdom of the world, united to an appearance of great zeal, in professing the form of Godliness, while they deny its power, are well calculated to deceive and mislead the unlearned, and unweary part of society, and charm their minds already corrupt, into a belief of their false and dangerous doctrine.

Such considerations as the foregoing, make us much desire, that while we take up our pen to write, our limits would enable us to bring suchan embodied view of the testimony & facts to your notice,as would present the subject in its most clear and proper light. In laying before you, however, such facts and arguments as our limits will enable us; we premise that it will be admitted by all as a sound maxim in the doctrine of theology, that God would not in his dealings with man-kind, and in the planning of his eternal purposes relative to man's salvation, have introduced and brought into exercise, the employment of means for which there was no necessity. As the necesity of a thing, however, arises from the interest we have, in the success of a measure, and the danger there is of its failure, we think that we can hardly give you a correct understanding of our subject, without showing what the true situation of man is, and in doing this, we shall be governed by the account of his condition, as given us in the word of God; which account represents man, as having once been a happy being, living in the midst of the richest abundance—enjoying the sweetest interconrse with his divine Creator, and surrounded by the dazzling beauties of an unfaded paradise.—But this glorious view of his condition by the introduction of sin into the world is soon changed, from its blooming appearance, into that of gloominess, sorrows and death; man disobeyed the commaud of his God, and thereby incurred his divine displeasure, and brought upon himself ruin and misery; he became a lost being, lost beyond recovery & hope, so far as that hope and power of recovery rested in himself. These facts are made manifest by proofs that we might introduce in a variety of ways, which would be calculated to demonstrate the facts above set forth, a few of which, drawn from the word of God, must at present suffice. And you, said the inspired Apostle, hath he quickened, who was dead in tresspasses and in sins, Eph. 2d chap. & 1st ver. again in Collosians, 2d & 13, and you being dead in your sins, hath he quickened &c. Rom. 5 & 12. Wherefore, as by one man, sin entered into the world; & death by sin, and so death passed upon all men, for that all have sinned, and in john 5 & 20, it is declared that, those that hear and believe have passed from death unto life. Many other like scriptural texts, might we introduce, and stronger still, if possible to show that man in the fall, had all his powers of spiritual life destroyed, and became lost beyond recovery, so far as the power of recovery rested in himself, for death is a state of insensibility and inactivity, spiritually as well as literally; and a dead man, is incapable of restoring himself to life, and the scriptures abundantly declare, that poor man in a state of nature, is dead in tresspasses and in sins, and buried in the grave of transgressions.

That the inate depravity and corruption of the heart, and the habits of sins and transgressions, confirmed by this state of inbred corruption, are the poisenous deadly things, that have slain the soul, and which hath destroyed all the powers that depend upon a state of life, and without the possession of which, none can be saved, about which powers we beg leave to take a passing notice, and 1st, it is evident that knowledge is dependent upon a state of life; for a man that is dead, though he may be under the influence, of and surrounded by the cold damps of a loathsome grave; yet he has not the power of kowing what his true situation is, and a soul, dead in tresspasses and in sins, lie buried in, and surrounded by the effluvia & rottonness of a dead soul, with the vilest lusts like worms, preying and rioting in this mass of its corrupted existence,and yet it is unconcious of its melancholy and deplorable condition; not only is man unable to know his own dread situation, but he has lost all saving knowledge of his God; and although in other respects, he may be possessed of great scientifical knowledge, and a large share of the wisdom of the world. Yet it is evident that he knows nothing of the character of the true God; for St. Paul declares, that the world by wisdom knew not God, and John is very pointed upon this subject, for he says, that he that saith, I know him and keepeth not his commandments is a liar, and the truth is not in him. 2dly, The power of sight is lost by death, and man is under the influence of spiritual blindness, which will be proven by reference to the 4th c. and 18 v. of St. Luke, whence it is declared, that the coming of the Saviour with other things, was for the recovery of sight to the blind, see 2d Pet. 1 & 9 and many other scriptures might we recite, which would go to prove that the God of this world, hath blinded the eyes of poor sinful man, and which united with the forgoing proofs, leaves the matter beyond doubt, that he is under the influencc of spiritual depravity, with all the powers of spiritual life destroyad, and that under these circumstances he is pressing on the road to everlasting misery and sorrow, without being able to see or know whether he is going and what is the true extent and awful nature of the danger that await him. Being under circumstances like those above related, man indeed is an alien and stranger without hope, ruined and lost, miserable and undone, without the possession of a single power, that could in any degree tend to his recovery. Awful indeed! beyond the power of the imagination to picture out, is the depth of that dark abyss into which we were plunged by the fall: and more awful still must that state be, in which man will findf himself, if deliverence therefrom dependend on himself alone. But thanks to the intervention of the tender mercies of our God, who in tender consideration of this, our woe-warn condition, and for the great love which he had for poor suffering lost and ruined man, and for his great name sake in eternal wisdom, devised a plan and covenanted that by the employment of means, embraced in that plan, man should be redeemed from death, restored to life, and finally accepted and received into the presence and bosom of his Heavenly Father.

About this covenant, we shall say but little, as our limits forbid. But the parties contracting, are represented in the Scriptures to be the Father, Son, and Holy Spirit, which form the adorable Trinity or triune, each of which is represented as sustaining and covenanting to perform a certain office in the economy of man's redemption

and in the fulfilment of which a discovery is made to a dying world, and that in living beauties and loveliness; the great love of God toward the sons of man, and the rich reward that they shall reap by the accomplishment of the parts assigned to each of the high contracting parties; and by which is also exhibited the Godhead in distinct, and glorious manifestations of its eternal excellencies. For in the history that is given of this covenant, the Father is represented as planning the scheme; the Son as executing the scheme, and the divine spirit, as applying to believers, the benefits of the planned and purchased redemption. We shall not stop to bring the proofs that might be introduced, which relate to the performance of the parts assigned, to the two first persons named in thie Covenant; but shall confine ourselves to that part which establishes the agency of the third person or Holy Spirit in this great work, and which tends to the accomplishment of the great end in view, which was to restore man to spiritual life,and revive in him all the powers dependent thereon. And first we see this agency wonderfully displayed in its sanctifying influence upon the offering or attonement made in the person of Jesus Christ, the body of whom became a sacrifice, & who through the eternal spirit offered himself without spot to God, Heb. 9 & 14; and which body was the gift, sanctified by the Altar, which Altar was the Holy Spirit, and without which sanctifying influence, the attonement would have been rendered unfit for acceptance, and never could have effected theobject designed, for it is the Altar that sanctifieth the gift. The uniting of this sanctifying influence with the works of the Son of God, in accomplishing the great end in view, is more fully established by the decided manner in which the Prophet Isaah, speaks in the 61st chap. of his prophecy: he says, commencing at the 1st verse, The spirit of the Lord God is upon me, because the Lord hath annointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prisons to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourne, to appoint unto them that mourn inZion; to give unto them beauty for ashes,the oil of joy for mourning, & the garment of praise for the spirit of heavines That this was spoken of the Saviour,is made manifest by reference to the 18 & 19 verses, of the 4th Chap. of the Gospel by Luke, where the saviour declares, that in him was this scripture fulfilled, and in the 11th & 10th vrs. of the same prophecy , it is declared, that the spirit of the Lord should rest upon him, the spirit of wisdom and understanding &c. By reviewing the foregoing facts, you will see how much depended on the aid of the spirit in the accomplishment of our redemption, without which the attonement could not have been accepted, and if not accepted, the righteous law of God must have remained unsatisfied; the thunders of which would have roared in long and awful peals against a sinful and condemned world, and the fiery vengeance of Almighty God unappeased, must have fallen upon the whole family of suffering man. The glorious news of redeeming grace, could not have been preached without the annointing of the holy spirit, the poor broken-hearted sinner must have remained without the healing influence of the Balm of Gillead, and the mourning soul might in vain have turned its wishful eyes to see if there was any hope of deliverance from this body of death; and long

might the prisoner have remained enchained under the influence of that sentence, which is incident to the curse of Gods broken law.

The attonement, however, is by the sanctifying influence of the holy spirit made complete and acceptable to God; it now remained that through some channel, the virtue of the death of Christ, under these circumstances, should be conveyed to man, and the means applied and sanctified, so that they might produce their healing influence in the restoration of his soul, from a state of death, unto a state of life; for notwithstanding the means, might be provided and prepared; yet if they remain unapplied, the communications of life cannot be produced without which man remains as helpless as ever. This is effected by the declarations of the word of God, in the preaching of the gospel attended by the qualifying influence of the Holy Spirit, for as the son and spirit is united in the life and death of Christ in making the offering complete, so we see that the united virtue of the word and spirit, is necessary in the communications of life to the soul. And this explains the language of the Apostle Paul, when he says, how can we believe in him of whom we have not heard? and how can we hear without a preacher? and how can he preach, except he be sent? The dispensation of the gospel must be given to enable man to believe, and it must be given through a channel prepared by the holy Spirit, for as the spirit of the Lord God was upon Christ, as the great preacher of Righteousness. It certainly must in its qualifying degree, rest upon those who come as embassadors in his stead, and if he was annointed by the unction of the holy Spirit; much more is it necessary, that those that come in his name should be. Here we might introduce testimony of the strongest kind, in addition to that above, to show, that those who preach the gospel, are, or ought to be assisted by the attendant agency of the spirit of Almighty God. In consequence, however, of our confined limits, we offer only a few passages as it stands recorded in the volume of life: says Christ himself, John 14 & 26. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance. Whatsoever I have said unto you, same book, 16 and 13, Howbeit, when he the spirit of truth is come, he will guide you into all truth, verse 16, he shall glorify me, for he shall receive of mine and show it unto you. Acts 2 and 4; and they were all filled with the Holy Ghost, and began to speak as the spirit gave them utterance, see Acts, 15 and 28, do. 16 & 6 & 7. We deem it unnecessary to multiply proofs from this and many other texts. In the book of life, it is plainly manifested, that unles the Holy Spirit does attend and give life to the word spoken by the Ministers of the gospel, their labor is in vain, and all those who deny its influence and power upon them, while dispensing the word of truth, most unquestionably have no part nor lot in this matter, and however laborious they may be in the exercises of their ministerial functions. It is in evidence that the Lord has not required this at their hands, but that they are acting the part of those who would be priest in Mose's time, and who were not called to the priest-hood after they do all they can, their rod remains withered, parched and dry. Not so with those who preach under the qualifying influence of the spirit, for while they dispense the word of truth, the word is made spirituel food, and falls like manna around the camps of Israel; and like Aaron's rod, their

labors are seen to bud and bloom, and while they pour forth in liv ing excellence, the rich doctrines of gospel truths; the children of the Lord are feasted on heavenly delights their hearts are made to overflow with love to God, and they are made to dwell in rich pastures of beautous, and Heavenly enjoyoyments. Their bosoms swell with the emotions of joy, and flowing tears bedew tneir eyes, because their souls have been made glad by the droppings of the Sanctuary, or by the reception of Heavenly life and love conveyed to their hearts by gospel communications that flow through the channel, prepared by the direction of God, influenced and qualified by the direct agency of the Holy spirit. The benefits of which does not stop here, but worketh life into the hearts of rebel sinners, who are dead in trespasses aud in sins. This brings us to show more ful'y the effectual workings and agency of the spirit on he work of regeneration on the soul. That men is spiritually dead; we think we have made manifest, and if dead, it is clear that he can never live, unless life is communicated, and if life is to be communicated, it is as clear that there must be a channel of communication, how the death of Christ can give a spark of life to those, who have never heard of Christ, and who has never felt the workings of the Spirit, is a matter that remains in mystery, and is not revealed, for there is no channel through which mercy can be conveyed from God to man, save that of Christ Jesus through a knowledge of and by an application of his attoning merits; for the scripture saith, as much as that, we cannot believe in him of whom we have not heard; and he that believeth not shall be damed. Hence we must know God, and the powers of knowledge, depend on life, and life depends upon an application of the means of grace, made by the sanctifying influence of the Holy Spirit, which is proven abundantly in the word of God, a few of which proofs we will here introduce: and first, Christ himself, in his conversation with Nichodemus, is very much in point, where he says, John 3 & 3 Verily, verily, I say unto thee; except a man be born again, he cannot see the Kingdom of God. Nichodemus marvelled, and seemed to enquire, how born, & by what means, the blessed Saviour does not tell the enquiring ruler, that man to be able to see the Kingdom of God, must be born of the flesh, or by the works of man, nor by the word alone; but informs him, that except a man he born of the Spirit, he cannot see the Kingdom of God, for says he, that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Here we see the labors of the flesh, are set aside in this case; and so will be all the hopes that depend and trust alone in an arm of flesh, for the Saviour further illustrates this matter, by saying, that the wind bloweth where it listeth &c. by which a comparison is made of the mind, to show that man knows not of any cause in himself, that would influence this heavenly breath of life, to come or go and the very word that it bloweth where it listeth, seems to leave this matter beyond doubt, and proves that if the cause of spiritual life existed in us, that there would be no necessity of this blowing for the Holy spirit, and also, that if life was produced by us, without spiritual aid, we should know from whence it cometh. But now we know it only at last in part, for so says the word, is every one that is born of the spirit. 2dly, Christ in another place says, John 6 & 63, It is the spirit that quickeneth the flesh: profiteth nothing the words that I speak unto you; they a re spirit, and they are life. A plainer proof than the above conld not

be introduced, coming as it does from the author of the whole plan, and who declares unequivocally, that it is the spirit that quickeneth; & to quicken, all agree is to make alive that which has no life. Hence we hope you will keep this in view, while we bring a few corresponding proofs, which are explained by the foregoing passage. Also remember that the flesh profiteth nothing; but that it is the spirit alone which brings us 3dly to notice what Paul says in his epistle to the Collotians, 2 & 15, and you being dead in your sins, hath he quickened. The question here, is by what means Christ in the foregoing passage, hath answered; it is the Spirit that quickeneth; and the same Apostle writing to the Romans, 8th chap. gives us an enlarged account of the spirits agency, in the work of spiritual regeneration; for says he in the 2d v., that the lawof the spirit of life in Christ Jesus, hath made us free from the law of sin and death. By what law of the spirit of life, this is also illustrated in the above quoted passage? It is the spirit that quickeneth and maketh alive, and by its influence, sets the captivated soul, free from the law of sin and death. And thus by an application of the merits of Christ, restores it again to the enjoyment of all the functions of spiritual life and liberty, which is effected by the word conveyed through its proper channel, for Christ and his word is one, the letter of which cannot produce life; for says the same Apostle, 2d Cor. 3 & 6, who also hath made us able ministers of the New Testament, not of the letter but of the spirit, for the letter killeth, but the spirit giveth life, and in Cor. 12 & 3, it is declared that no man can say that Jesus is the Lord, but by the Holy Ghost, and in the succeeding ver's, it is stated, that there are diversities of gifts; but the same spirit, and there are diversities of operations, but it is the same God, which worketh in all; for to one is given by the spirit, the word of wisdom to another, the word of knowledge by the same spirit. to another faith. by the same spirit, but all these worketh that one, and the self same spirit, dividing to every man severally. as he will, and in the 2 & 8 of the same book, eye hath not seen, nor ear heard, neither has it entered into the heart of man, the things that God hath prepared for them, that love him, but God hath revealed them unto us by his spirit, for the spirit searcheth all things, yea. the deep things of God; and 11 v. even so the things of God knoweth no man, but the spirit of God now we have received, not the spirit of the world, bnt the spirit which is of God, that we might know the things that are freely given to us of God, but the natural man receiveth not the things of the spirit, for they are foolishness to him; neither can he know them, because they are spiritually discerned. Thus we see that not only is the quickening influence of the spirit necessary to the salvation of the soul, but the teaching influence ikewise. See in addition to the above Jno. 14 & 26—15 & 26—16 & 7 & 8. and up to the 13 v. of the same chap. and see also Rom. 8 & 26; wherein it is said, that we even know notwhat we should pray for, but that the spirit helpeth our infirmities and maketh intercession for us with groaning which cannot be uttered. Here we stop writing down the texts at length, deeming those already written, to be sufficient for any whose minds are unprejudiced, to see that our positions have thereby been established; yet if any have time and inclination to look further into the truths established by the testimony of God, in his word, we refer them to the following texts, which are promiscuously given, and which united to that already said will show that by the agency of the spirit, christians see, know, are taught, made regenerate, quickened and made alive from thetr dead state, and saved from the wrath to come, Rom. 8 15 & 16. Eph. 1 13 & 14, Heb. 10 15 & 16; 2d Theess. 2 & 13: 1st Cor. 6 11; Rom. 15 16; Acts 2 chap. several vers's; Jno. 4 24; 1st Pet. 5 18; Rom. 1 4; 1st Cor. 15 40; 1st Pet. 1 2; Ps. 51, from 10 to 12 vers. same 143 10; 2d Tim. 1 7; 2d Cor. 4 13; Zek. 12 10; 1st Pet. 4 14 Ezek. 1 20; Jno. 7 59; Prov. 1 23: Acts 1 8 Acts 11 12; Gen. 6 3 Eph. 4 30; Ish. 6 3 10 & Acts 7 51.

We have given the foregoing references, because our limits will not permit us to set down thetexts at length; connected with the reasons above mentioned, which united to those passages before set forth with many others to which your attention might be called: Show conclusively to our minds, the necessity of the agency of the spirit in the work of regeneration on the soul; for therein it is declared, that the

spirit giveth life, openeth the eyes of the blind. The teaching influence of whic enables us to see the necessity of a Saviours blood, gives us knowledge of God dealing towards us, and the depraved condition of our sinful hearts; discovers to t the way to the City of refuge; helpeth our infirmities, and enableth us to exercis all the powers that depend upon a state of life by which we are enabled to flee t the bosom of our adorable saviour, for safety from the evils that surround us; bea eth witness with our spirits, that we are born of God, and children, and if children then heirs and joint-heirs, with the Lord Jesus Christ, and finally seals us such, un til the redemption of the purchased possession We wind up our testimony and re marks, Dear Brethren, upon the foregoing interesting subject, by asking you to tak an impartial and thankful review of the facts set forth in this, our letter, and wha great things by the spirits agency, are communicated to the suffering condition o man, and 1st, Behold and see in every land, and in every age, what great compan nies have been united to each other by the tenderest endearments have joined hanc in hand, and heart to heart, in their endeavors to advance the progress of spiritua life and faith, being themselves possessed of a faith that worked by love, and puri fied the hearts, see the labors of the christian world all pointing t the same great end and, uniting to save their fellow men from ruin and misery watchmen or Ministers, denying themselves the enjoyments of this present world, travelling under a load of sorrow, and meeting death in all its varied features with undaunted firmness: mark their Heavenly walk while they pour forth, in beauteous streams, the waters of God's grace into the hearts of thirsty sinners: see christians all uniting and bearing their respective burthens and sorrows, while they labour with unceasing desire in the general cause: see all together pouring forth their soul in prayers to God, which rises before his Heaveuly Throne, and fills the Golden Censor with sweetest inscense the odor of which delights the Almighty ruler of the Universe and suspends the thunderbolts of his wrath from falling on this guilty world: see those lovely companies all uniting in fellowship and love one for another, and breathing the very escence of love from and towards their God and by their labours and prayers, and intercessions with their great Redeemer at their head, wresting their fellow man from the dark abodes of death and hell. Ask yourselves from whence cometh this unity of action, this success of purpose, this brotherly love and fellowship, and love to God; and you are met by the declarations of holy writ that it is produced by the agency of the Holy Spirit, for the fruit of the Spirit is love, and love brings into action and effects all the good works above named.

But list! O list! what voice is this salutes the ear, and echoes in harmonious songs of delight from many a tongue of all nations? Tongues and kindreds under the whole heaven? Hear this song begin on earth in living strains of harmonious and melodious exultation, which comes in shouts from rich from poor, from wise from simple, that rejoices the heart in life's fairest scenes, and drives the clouds of gloom from afflictions path that gives rest to the weary pilgrim's feet, and spreads a downy pillow for the head of a dying believer, that passes the weary soul over the highest wave of Jordon's stream with glad acclaim. Yea, look higher still, lift your enraptured vision to yonder, amazing heights of dazzling bliss, where loud hosannas and acclamations roll unceasing through ages yet to come, and echoes through the fields of immortal love, which fills the eternity of heaven's high dome with endless delights and crowns of glory, and then say, O! say, to what Scion or Holy Tree are we indebted for this rich abundance and sweet clusters of joy and then remember what the Scripture saith, that joy is the fruit of the spirit.

Mark, again, the troubled ocean of Man's soul, like lashing waves throwing up mire and dirt, darkened by the thick clouds of sin, which brings the tempest of God's displeasure trembling and agonizing in view of Sinai's mountain, that burns

with sulphurous fire, and shocked by the awful peals of thunder, louder and louder still, while the lighining's glare that burns with wrath, makes the approaching storm more gloomy and awful still. Look again, and see the billows cease to roll, the clouds brushed all away, the stormy thunder's roar and the lighining's glare stilled into a holy, pure and heavenly calm, the sunshine of truth beaming light and love and dazzling the whole landscape of man's existence with stillness and lasting peace. Rise higher still and see that peace flow like a river in its genlte course and wafting the delighted soul beyond the reach of the turbulent waves of sin and death, and ending in everlasting peace: and wonder still, when you hear the voice of Holy Writ say, peace is the fruit of the spirit; and from the same sacred fount flow in streams of living excellence, good works, gentleness, kindness, meekness, &c. And when you have taken notice of all the things above set forth, ask yourselves what man would do if all these glorious hopes were lost; and lost they most assuredly will be, if the Holy Spirit does not lend its heavenly aid, in the regeneration and salvation of the souls of man from the deep abyss of sin and sorrow into which they have plnnged themselves, and how debased and melancholy is that existence in whom the spirit does not dwell, there is seen no love to God, no holy love for friend or foe, no lasting joy or lasting peace; but there the foul passions reign. and sink the soul into endless death and misery.

And, dear Brethren in the Lord, we have not, in the foregoing letter, been able to set before you half the facts to which your attention might have been directed. we might if limits would have permitted, have drawn your minds, to some very sublime and philosophical views that exist in Nature's Book, by which views reason might have been assisted and the judgment informed, by walking through the paths of nature to nature's God, and drawing inferences both positive and circumstancial which would have been of a character strenthening at least to the positions and proofs taken and brought forward in this our letter, which has brought us to the conclusions to which said positions, proofs, arguments and facts have landed us. We think, however, that we have said enough to convince you that the well being of the people of God, and harmony and fellowship of the Churches as well as quickening grace, depend upon the in-dwelling of the spirit of God in the hearts of the brethren, without whose assistance, every gospel preacher knows he cannot preach; while every true Christian must feel from experience long felt and known. that spiritual life, light, love, grace and joy depends upon the reception of this holy and heavenly fire. And to such, we need not argue long upon points which their own feelings have proven. But oh, brethren, how ought our souls to be drawn out to God in prayer, while we cling with jealous and anxious solcitude around this our only hope of life, that he would for his great name's sake revive by his Holy Spirit the drooping state of Zion, that he would send or revive the Heavenly flame in every heart, and be with and aid his Ministers in their holy but laborious task, and fill our souls again with delightful praises and thankfulness to God, and in this we should be encouraged when we remember that the promise is that if you lack, ask of God, and the glorius Redeemer has promised that if we ask it shall be given; and many other like promises are left us for our encouragement. Dear Brethren, pray therefore without ceasing. and remember too at a throne of grace. the poor, misguided souls that have never tasted that life and delight given by the Holy Spirit's aid. For most assuredly, if the Scriptures be true, and our own experience has not lied, all such, however, wise laborious or however much they may feel disposed to laugh at the doctrine of the Holy Spirit's assistance and workings upon the immortal souls of men and women, and however much they may have trusted to their own moral excellence, yet when the great day of the wrath of God is come they will find to their everlasting shame and confusion, that without it they will be like the boasting Pharisee, and will be utterly unable to stand the fiery indignation of his avenging stroke, but must sink in hopeless ruin, down to the abodes of everlasting sorrow, where the worm dieth not and the fire is not quenched. And further, brethren, let us endeavor to sing with the Spirit, pray with the Spirit, praise with the Spirit, live in love, peace and joy, and may the God of peace by his Holy Spirit seal instruction to your every mind,

DRURY DOBBINS, Mod.

JAMES M· WEBB, *Cl'k.*

Price of Printing and Folding these Minutes $37 07

STATE OF THE CHURCHES.

	Churches.	*Post Offices.*	*By whom supplied*	*Delegates' Names.* Minister's names in SMALL CAPITALS, Licensed Preachers in *Italics*, *denotes absence,	Bap'd	Rec'd by letter	Rest'd	Dism'd	Excl'd	Dead	Total	Contributions
1	Buffalo	Erwinsville N. C.	D. Dobbins	B. HICKS, W. Martin, E. Turner	0	1	0	4	2	2	73	2 50
2	Sandy Run	Mooresborough N. C.	D. Dobbins	D. DOBBINS, D. Beam, E. Jones, W. McKinney	0	0	0	3	1	0	151	2 00
3	Friendship	Smith's Store S. C.	E. Rogers	J. Hannon, J. Calvert, J. Smith. S. Sumner	3	0	0	2	6	1	148	2 00
4	Green's Creek	Sandy Plains N. C.	W. Hannon	*J. Dawson*, J. Blackwll, D. Byers*	2	1	1	4	1	0	57	75
5	Ceder Springs	Ceder Springs S. C.	E. Ray	R. White, A. Walker.	0	3	0	8	0	4	66	1 50
6	Green River	White Oak N. C.	J. Blackwell	S. G. HAMILTON, B. Coward	2	0	0	0	2	0	63	1 00
7	Buck Creek	Buck Creek S. C.	R Hicks	W. Hines,* J. Ezell, W. E. Hines	0	0	0	3	1	2	69	1 86
8	Long Creek	Hoylesville N. C.	J. Mullinax	R. Jenkins* J. Smith	6	2	0	2	1	0	68	1 00
9	Providence	Clarksville S. C.	J. Richards	J. RICHARDS, S. MORGAN, J. Cooper	0	3	0	7	1	0	41	1 00
10	Elbethel	Hancocksville S. C.	D. Scruggs	W. Morehead, A. S Goudalock,* J. Guiton,*	2	1	0	2	0	0	31	87½
11	Concord	Rutherfordton N. C.	J. M. Webb	J. Burge, W. Harrill	7	4	1	0	1	0	61	1 00
12	Goucher Creek	Thicketty Row S. C.	D. Scruggs	M. Wilkins, *R.* Wilkins	0	0	0	4	0	1	76	1 00
13	Antioch	Harmony S. C.	G. Wilkie	G. WILKIE, A. Hardin, J. Whisenant	4	0	1	4	8	0	93	2 00
14	Zion	Garner's Ford N. C.	D. Dobbins	A. Elam, W. Covington	7	2	1	11	0	0	93	2 00
15	Wolf's Creek	Earlesville S. C.	W. Hannon	W. HANNON, J. Davis; R. D. Tally	0	10	0	11	1	2	139	2 00
16	New Prospect	Earlesville S. C.	J. G. Landrum	W. Robs, T. Bryant	1	5	0	6	0	0	49	1 25½
17	Cross Roads	Gowansville S. C.	W. Hannon	A. C, Hardin, E. Dill,* J. Below*	0	6	0	6	0	0	36	1 12
18	Macedonia	Buck Creek S. C.	B. Hicks	W. Williams, W. Thomas	1	2	0	0	2	0	29	1 00
19	Philadelphia	Smith's Store S. C.	G. Woodruff	E. J. Underwood, G. Wofford W. S. Smith	0	0	0	4	3	0	91	1 25
20	Bethisda	SpartanburgC.H.S.C.	J. Richards	J. Poole, J. Cannon	2	0	0	1	0	1	41	1 00
21	Camp's Creek	Mooresborough N. C.	D. Scruggs	L. Jones, N. Jones, J. Bridges*	0	0	0	0	0	0	21	1 00
22	State Line	Buck Creek S. C.	D, Scruggs	D. SCRUGGS, F. Ray, D. Amos	0	0	0	3	0	0	23	75
23	Mount Arrarat	Draytonsville S. C.	G, Wilkie	J. Peeler, I. Ginton, W. Mullinax	1	0	0	0	3	0	49	50
24	Hebron	Hovlesville N. C.	(No supply.)	(No appointment.)	0	0	0	0	0	9	18	36
25	High Shoal	High Shoal N. C.	J. M. Webb	J. M. WEBB, V. B. Rollins, J. Dobbins	3	0	0	0	0	0	36	50
26	Shiloah	Rutherfordton N. C.	Joab Wilkie	J. Wilkie, J. Colbreath, R, B. Hughs.	2	1	0	4	1	0	49	60
					43	41	1	89	35	13	1652	32 84